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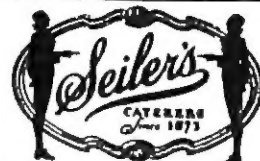
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To this old faithful pen;
No Bible would I bring to use,
For texts that I may lack,
Instead I'd write one simple phrase—
"Look out, but don't look back."*

*No matter if you're young or old,
Regardless of your sex,
You'll find a lot of hidden good,
Within this little text;
So whether you are starting out,
Or far 'way down the track,
The motto serves you just the same,
"Look out, but don't look back."*

*Forget the past whate'er it was,
Your life is lived today,
For all mistakes that you have made,
A price you had to pay;
Throw off all sorrow, sin and shame,
Adopt another track,
The future lies within yourself,
"Look out, but don't look back."*

—P. R. Fahey



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REVERIE Rare days and skies of blue are often saddened by the sharp contrasts of life and the menace of fortune's slow or sudden shifts. Hope deferred, like Chinese torture, drains courage of its resiliency while quick catastrophe stuns and silences.

Yet words and phrases emerge to comfort after a disconcerting experience, and clinging to such we struggle back to sanity and common sense. We suffer, endure, or rage (inwardly or outwardly) never alone. People all over the world are in similar states of mind; people all through time have been (and will be) thinking the same thoughts.

Shakespeare, for instance, knew in thought and, when he wrote his immortal Sonnet 29, expressed in ringingly triumphant lines an anchorage for us all.

"When in disgrace with Fortune and men's eyes,
I all alone beweepe my outcast state,
And trouble deaf heaven with my bootless cries,
And look upon myself and curse my fate,
Wishing me like to one more rich in hope,
Featur'd like him, like him with friends possessed,
Desiring this man's art, and that man's scope,
With what I most enjoy contented least;
Yet in these thoughts myself almost despising,
Haply I think on thee; and then my state,
Like to the lark at break of day arising
From sullen earth, sings hymns at Heaven's gate;
For thy sweet love remember'd such wealth brings
That then I scorn to change my state with kings.

To each of us his choice of THEE; for each of us his own meanings; to each of us his own compassionate "quietenings." From that mysterious and indispensable THEE derives strength, blossoms renewed purpose, gathers propulsive directive, and the answer to all our prayers for dignity, and poise, and serenity.

Be the day fair or drear we "haply . . . think on thee" and secure in precious possession "scorn to change our state with kings"! — C. T.

Freemasons the world over who are worthy of the name keep in touch through responsible Craft journals with not only the news but the elucidation of the morals and precepts of its teaching. For many years, almost a half century in fact, THE CRAFTSMAN has striven to bring to its readers the best in current Masonic literature, and it is with pleasure we reprint on the editorial page an article from our esteemed contemporary down

under, the *South Australian Freemason*, and commend to our readers its admirable admonitions.—Ed. *Craftsman*.

PERSONAL EQUATION If the earnest student is to apprehend the strength of Freemasonry, a careful study and analysis of the basic principles upon which the science rests becomes an imperative necessity. In a concrete organization such as ours, with its ramifications spreading over the four quarters of the globe, it is sometimes well to turn from the outer expression to the inner meaning, for there only is to be found the source of inspiration and the true genesis of far-reaching power.

Carlyle declared that the first and greatest reform begins in a man's own breast, and it is just at this point that Masonry, deep-touched with the mystery and majesty of the Divine Idea, impresses upon the neophyte, the superlative importance of cultivating that inner personality which differentiates him from all other men.

Generally speaking, the multitude is uninteresting. Under given conditions it will ruthlessly sweep aside the balance of reason, and native force of intellect, and amid thundering plaudits, elevate prejudice and passion to the plane of principle. A crowd never stops to think; its headlong impetuosity vitiates the capacity to think. So it is that Masonry looks to the individual to realize his Masonic responsibilities and by his life and actions to convey the dominating principles of the Craft to the uninitiated. For, in a strictly Masonic sense, the cultured, self-effected man is at once the epitome of hope of his fellows. By a careful study of the tenets of the craft, the student attains to a clearer perception of the truth, and, touched by the glory of its lustre, seeks to convey it to others, thus giving effect in some measure to the loving admonition of the Buddha to his disciple: "Go then, having been delivered, deliver; having been consoled, console; being arrived thyself at the farther bank, enable others to arrive there also."

The vital question lying at the root of all philosophic and ethical thinking is the reality and power of personality. It is along truly ethical lines—the practice of every moral and social virtue—that Masonry endeavors to cultivate this personal element, which will enable men to develop those capacities wherewith God has blessed them, to gain the mastery of themselves, to pursue the path of wise and useful activities.

It may be argued that the special emphasis which Masonry places on the personal fostering of moral and social virtues which give an added freshness and zest to life, is apt to become somewhat formalized and dull. But be that as it may, so soon as the adventitious and

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comparatively subordinate matters become equal in importance to the truths and precepts which are essential, the real purpose of Freemasonry is being obscured, and the deadening process of atrophy has begun. This Masonic cultivation of the individual results in a community of knowledge, and by a reflex tendency we profit individually by progressing collectively. Animated by the teaching of the Craft, the outlook on life grows more various and divine. Things shadowy

become luminous; certainty replaces doubt; and the seemingly commonplace of life becomes invested with a new dignity. This conscious training of heart and mind makes a man to be something and, what is at least of equal importance, to do something in giving effect to those Masonic tenets of which brotherly love is the body, sympathy its investment, and truth the soul that unifies and renders the whole a grand objective ideal.

COMMUNISM IS MASONRY'S BATTLE

By F. ELMER RASCHIG

Our government, the church and Freemasonry are the targets of a godless Communism. Victorious in every conflict, our nation is now under attack in a cold war of vicious propaganda. Communism's objective dooms peace, liberty and the home—everything cherished as the American way of life.

Freemasonry always has taken a bold stand for freedom. It played a notable part in the struggle for independence. Members of the Craft have been active in every war in which America has participated.

Masons today are as zealous in defense of liberty as they were at Bunker Hill. Shall such patriotism be hobbled by rigid adherence to musty pronouncements of the past? Masonry reverences its high traditions. But, like Constans, it refuses to stand aloof in smug obeisance to archaic technicality when peril besets the land.

The issue has been raised by inability of a few to interpret Anderson's Constitutions of 1722 in the light of a 1948 crisis. The American Constitution has been flexible enough to steer this nation from a group of seaboard colonies to world leadership, through political, economic and social evolution. Cannot the injunction of Anderson be interpreted to meet modern world conditions? Shall the blight of dead-hand influences be permitted to immobilize Masonic brethren, through fear of infringing upon a distant admonition to shun "private piques and quarrels?"

One of the outstanding Masonic documents of many years has answered Anderson's outmoded though once timely injunction. A brilliant legal analysis of Anderson's Charges has been presented by Melvin Maynard Johnson.

The author of this brief on "Freemasonry's Attitude Toward 'Religion' and 'Politics'" does not regard Anderson's Constitutions as an unchangeable landmark.

He submits that the word "religion," as used in the Charges, refers specifically to religion as a combination of many systems of faith and worship—a church with its sectarian doctrines, creeds, dogmas and forms of worship as opposed to others.

Freemasonry today rests on the major tenet of monotheism. It is religious but not sectarian or theological.

An identical parallel marks the fraternity's attitude toward politics. Masons cannot be, and are not, indifferent and silent on principles of human conduct on which all civilization rests. They must hold aloof as an organized group, however, from the agencies of

political parties which endeavor to carry policies, legislative or otherwise, into practical effect.

The "State Policy" of Communism is atheism. Must Masons, then, ignore God to avoid injection of "piques or quarrels" into the lodge? Every one of our degrees is built upon belief in God, His worship and the moral tenets of the Volume of the Sacred Law. Communism abolishes eternal truths. Shall Masons remain silent in flight from such "controversial questions?"

Freemasonry teaches loyalty and patriotism and Anderson's Constitutions expressly denounces rebellion, rebels and plotters against government. There are plots and conspiracies against our government today. Must Freemasonry refrain from discussing them because these plots are the "State Policy" of foreign governments?

Freemasonry teaches liberty—civil, religious and intellectual. Surely its members will not remain silent while this heritage is wickedly attacked. Nor will they accept a policy which goes beyond Anderson to forbid discussion of the welfare of country, church and home, not only inside a lodge room but even on a street corner.

Adherence to the dead letter of an archaic dictum flouts red-blooded Americanism. Fealty to nation, church and our order should not be diluted by the mandate of the dead hand of 1722.

There are no reservations to the loyalty which true Masons pledge to the Stars and Stripes. Thousands of our members, ready to give life itself in defense of our country and its institutions, have never even heard of Anderson and his Constitutions. Will their lips be sealed in the hour of national peril? The answer is obvious.

James Russell Lowell denounced slavery in his poem, "The Present Crisis." The challenge of those soul-stirring lines rings out today as Communism seeks to stifle "this last best hope of earth."

New occasions teach new duties; Time makes ancient good uncouth;

They must upward still and onward, who would keep abreast of Truth;

Lo, before us gleam her campfires; we ourselves must Pilgrims be,

Launch our Mayflower and steer boldly through the desperate winter sea,

Nor attempt the Future's portal with the Past's blood-rusted key.

RECOGNITION

By MELVIN MAYNARD JOHNSON

There appear to be two schools of thought with regard to the recognition of Grand Lodges on the continent of Europe which are struggling to revive and to rehabilitate Freemasonry in their several countries.

First: One school of thought takes the position that we should not reach out the hand of brotherhood in any case until—

- a. The Grand Lodge in question has demonstrated its legitimate descent;
- b. Its country has a stabilized government which has settled disputes over communism, fascism and democracy; and
- c. Its country has expressly legalized Freemasonry and its works.

Second: The other school of thought takes the position that legitimacy should be examined, but that extension of the hand of fellowship should rest fundamentally upon the basic standards of recognition common to our Craft and recited in somewhat different words, but in the same basic terms, in the pronouncements and practices of many Grand Lodges. In spirit they are all in accord with the Declaration of Principles suggested by the Grand Masters' Conference for the consideration of Grand Lodges.

A Personal Comment

First: a. **LEGITIMACY.** It would seem that this question should be resolved empirically rather than upon a supertechnical basis. Personally, I would rather be associated with a bastard who is himself a moral, upright good man than with one of legitimate birth who is a crook and a scoundrel.

b. **STABILITY.** It seems to me to be self-evident that the time to help with treatment and nursing is while one is sick and needs such help, instead of waiting until he is either cured or dead. When a country, having attained liberty, civil, religious and intellectual—completely or even partially—is threatened with being overwhelmed by extraneous force, then is the time when it needs the help of friends. Then is the time when fraternity has an opportunity of accomplishment. Then, brotherhood means something more vital than when liberty is secure or has perished in the maelstrom of totalitarianism. Allies are most necessary when the struggle is on. Then is the time to heed the cry: "Come over into Macedonia and help us."

c. **LEGALITY.** Few sovereign States, even of the English-speaking world, have expressly declared the legality of Freemasonry. Rather it is taken for granted. We believe in the separation of Church and State. Likewise we believe in the separation of Fraternity and State. Consequently Freemasonry seeks neither special privilege nor any official declaration by the State.

Second: Standards of recognition by one Grand Lodge of another first were crystallized in a constitutional provision in 1922 which, with one subsequent amendment, reads as follows:

Fraternal recognition may be extended to a foreign Grand Lodge when (a committee having first considered

and reported thereon), it appears to the satisfaction of this Grand Lodge:

1. That the foreign Grand Lodge in question represents a substantial unity of the Freemasons of the territory over which it assumes jurisdiction: i.e., the Country, Province, or State, or else shares such territorial jurisdiction with another Grand Lodge by mutual consent.
 2. That it has been lawfully organized by three or more regular Lodges or that it has been legalized by this Grand Lodge or by a Grand Lodge recognized by this Grand Lodge.
 3. That it is an independent, self-governing organization, having sovereign Masonic authority within its jurisdiction.
 4. That its ritual is fundamentally in accord with the ancient landmarks, customs, and usages of the Craft. This involves:
 - A. Monotheism;
 - B. The Volume of the Sacred Law a part of the furniture of the Lodge;
 - C. Secrecy;
 - D. The symbolism of the operative art;
 - E. The division of Symbolic Masonry into the three degrees of Entered Apprentice, Fellowcraft, and Master Mason;
 - F. The legend of the Third Degree.
 5. That it makes Masons of men only.
 6. That it is non-secretarian and non political; i.e., that its dominant purposes are charitable, benevolent, educational, and religious.
- The above constitutional provision has been widely copied and paraphrased. It is not only the prototype of later formal action by many Grand Lodges, but also fairly represents the spirit of all.

The Spirit of Masonic Leadership

Freemasonry has no aims except those which will benefit the world in which it functions. Its spirit, its purpose, its chief function is to advance the two Great Commandments as the rule and guide of human contacts in the relations between man and man and also between nation and nation. Moreover, that rule should control the attitude between nations and their citizens.

No American is a real Freemason, no matter what jewels he may wear, if he idly watches the destruction of Freemasonry and its ideals in other lands when he, with his brethren has the opportunity of being a good Samaritan.

Neither should he forget his own land. To use his strength, his influence, his power in ways which destroy the unity of spirit and accomplishment of our great Fraternity right here at home, because he cannot have his own way, is unworthy, not merely of his decorations, but of his membership in the Craft.

It is regrettable but true that there are those of official station in all large organizations whose action in important as well as trivial matters is governed by selfishness rather than that pure altruism which Freemasonry teaches. From this we are not exempt!

GOOD SEED—POOR SOIL

"A sower went forth to sow . . . some seeds fell upon stony places where they had not much earth; and forthwith they sprung up . . . and when the sun was up they were scorched; and because they had no root they withered away." Thus spoke Christ in the parable of the sower.

In a meeting of Grand Officers of the Western Grand Lodges of Canada last fall one of the Grand Secretaries complained, saying: "Some of our members come in and get three degrees and we never see them again." Most of the 15,205 lodges in the United States could report the same unhappy fact.

What is wrong in this picture? The seeds of Masonry were sown and the plants sprang up as candidates for the degrees—almost 200,000 of them in the United States last year. If 180,000 of them have not virtually disappeared from lodge halls within a year, the record will be surprising. Which is responsible—the seed or the soil?

If the sponsors and the investigating committees have been faithful to obligations little fault can be found with the seed. It sprouted and grew, producing something over \$10,000,000 in revenue for the year. If ninety per cent lose all interest in that investment, doesn't it appear the seeds fell where there was not much earth and the sun scorched them?

How many of those nearly 200,000 petitions resulted from direct or indirect solicitation? No one knows, but that it happens is known. Barrenness of soil is indicated right there. What must the candidate think when after pressure of this kind he must sign a petition declaring none was used? Or, was he confused by the phrase "unbiased by improper solicitation" appearing in his signed statement? Knowing little or nothing of Masonry, how can he determine what is proper or improper solicitation? And, after all, is there any such thing as proper solicitation? If there is, every Grand Lodge should define it without delay.

Finally the big night arrives and the candidate is on hand as directed to receive the first degree. It is quite a moment for him. He is about to be initiated into a lodge of 400 Masons, all of whom know secrets that he doesn't. Now he is prepared to learn them. If there is no horse play in the preparation room he will be lucky. Entering the lodge for the first time he is apt to hear the preliminary lectures and information delivered in a dull, disinterested, haphazard manner against a buzz of whispers and rustling movements from various parts of the hall. There may be snickers which the candidate immediately decides are caused by his appearance. These things detract from the instructions being given.

At length he is brought to light and the sight is most discouraging. Instead of two or three hundred Master Masons he sees thirty-five or forty. And the attitude and conduct of these reflect little of the imposing dignity he had expected. Masters have been known to preside in their shirt sleeves and wearing a battered, borrowed

hat. As the ceremony proceeds the disillusioned candidate observes the sidelines sprawled in all sorts of positions, many of them whispering to neighbors, some half asleep, some looking bored and paying little attention.

He soon discovers those putting on the work are unfamiliar with it. They stumble over words, mumble in a sing-song tone, have to be prompted, embarrassing breaks occur until what should be a beautiful, solemn and impressive ceremony turns into a mutilated, labored, meaningless jumble of references to symbols, allegories, signs and movements.

The second degree is apt to be even worse. Few men are able to give its several lengthy lectures in the proper form. Members present are apt to let down a bit more since the candidate is now familiar with the layout of the lodge. It is doubtful if many candidates receive much enlightenment other than of the way it is done from the work of this degree.

The first section of the third degree will follow in this same pattern. There may be a few more present and the second section containing more of action and drama may come a little closer to what it should be. But when that is finished interest in the newly made brother vanishes like smoke in the wind. The general attitude seems to be: "Well the job's done; and now you're a Mason."

An intelligent candidate knows he isn't a real Mason. He knows he is only a member. And when after a few visits to his lodge he discovers he isn't learning much if anything and is not likely to, the sun comes up and he is scorched. He then joins those who are seen no more. He found insufficient earth for roots.

The next article in this series will discuss a major cause of this barren, impoverished soil.—*The Masonic Chronicler. (Chicago)*

* * * * *

EROSION

The Masonic future of most new members is largely determined during the first year of membership. That is when they are putting down roots. If the soil is badly eroded, stony and sterile, those roots will not go deep and the plant will soon wither.

Over the years there seems to have developed a widely accepted idea that once the degrees have been conferred responsibility for the newly obligated brother has been fulfilled. Evidence of this appears in a publication issued by a service to which many Grand Lodges subscribe. Therein the new member is flatly told that if he gets nothing out of Masonry the fault is his own. It declares that in giving the candidate the three degrees the lodge has done all it can for him. If he has learned his instructions well he will be able to visit other lodges. That during his initiation he was a rough ashlar being made perfect and that at the conclusion of those ceremonies he was on his own. Thereafter any progress he made was up to him.

The average candidate speedily discovers that is true.

In many jurisdictions a candidate can become a Master Mason in three days. It is known one man reported he took his first degree on a Monday evening and by Wednesday was a Shriner! But even though we take three months to raise a candidate to the degree of a Master Mason, how thoroughly can he become grounded in the principles, history, policies and obligations of the Craft in that time? And what becomes of his ideas of fraternal brotherhood, fellowship and kindly assistance when he is told, "Brother you are in; now it is up to you to dig and scratch to get something out of it if you can. If you don't the fault is yours."

In Illinois any lodge can put on seven degrees in one night. In many jurisdictions candidates go through in groups. What happens to the dignity, solemnity and impressiveness of Masonic initiation under such circumstances? And what further devastation is done when the new brother is told or discovers that the lodge has nothing more to give him, that whatever else he gets is his own responsibility? Is it any wonder too many conclude that the initiation fee and the dues are all that was really wanted? Especially if there has been solicitation.

That is barren, eroded soil and if now and then a strong healthy plant develops in it a miracle has been wrought. How absurd to tell a new brother that listening to the ritual for three nights has changed him from a rough ashlar to a perfect one. All he has is a more or less hazy idea of peculiar language and vague references to signs and symbols. If he has sense enough to be a Mason he knows that any reordering of his life, will take time, a lot of it. And he expects some help. When he learns that the major work of the lodge seems to be conferring still more degrees, giving parties, banquets, making special demonstrations for visiting dignitaries with little or no further teaching, training or instruc-

tion, is it strange that so many of them figure they have joined a rather ineffective social club?

But suppose the new brother is persistent and enters an instruction club if he can find one. What does he get? Mostly ritual. He learns how to carry rods, how to display the lights, how to enter and leave a lodge, how to conduct a candidate, how to greet and salute officers and visiting important members—all form, all dealing with physical aspects of the work, nothing at all on what Masonry means and how to apply it to personal problems. Is it any wonder a serious minded man in search of light and understanding decides he can get more of it at home with a good book than he can in such a lodge?

The treatise mentioned above advocates active participation in lodge work as soon as possible. That means getting on committees, taking over any job that can be gotten, pushing one's self forward, presumably with the idea of getting into the line leading to the East as soon as possible. That is a good bit like suspending a carrot in front of a donkey to make him go. A lodge of four hundred members all trying to get into the elective line would be bedlam and result in trouble even Solomon couldn't settle. In forty years forty men can be Masters in such a lodge. The others haven't a chance.

When we admit all the lodge can do for a new member is to give him the three degrees which will enable him to visit other lodges, and that whatever else he gets he will have to dig out for himself, we, make the monstrous confession our lodge soil is so badly eroded that no real spiritual growth can be expected from it. And until we get that soil thoroughly refertilized with Masonic truth and practice we can expect to lose members as fast or faster than we can make them.—*The Masonic Chronicler*. (Chicago)

INVESTIGATING COMMITTEES

Here, perhaps, is the weakest link in the entire Masonic chain. After a petition for the [Masonic] Degrees is received, the first test the candidate must pass is the inquiry of the Investigating Committee. Approved by this Committee, only a dark ballot will prevent his initiation into the Lodge. Once in, about all that will get him out is nonpayment of dues. Expulsion is very rare. Having taken him the Lodge is stuck with him.

Obviously, therefore, the responsibility of the Investigating Committee is grave indeed, and in the proper discharge of this duty the skill of a biographer, the integrity of a saint and the wisdom of a judge are required. Because of this, members selected to serve on these committees should be chosen with care. Preferably, they should be brethren little if at all acquainted with the petitioner to avoid any possibility of bias, consciously or unconsciously exerted.

Some investigations amount to little more than looking to see who recommended the petitioner. If the names of active or prominent members are on the peti-

tion, a Past Master or two perhaps, or maybe personal friends of one or more of the investigators, the inclination to end the investigation right there, or at best to make only a gesture, is strong. If those brethren know the man and approve him, why check further?

One reason is this: many a petition gets before a Lodge simply because the recommending brothers lacked the courage, tact or loyalty to risk offending a friend or acquaintance by refusing to sign his petition. This unpleasant duty can be avoided by passing the responsibility to the Investigating Committee, or, subsequently to the Lodge, where rejection can be made anonymously. Such procedure is un-Masonic, but it does happen, and many an undesirable member gets in through that back door.

It is also true that, in spite of strict injunction to use great care in recommending applicants, many among us hesitate at signing almost any petition whether we know the petitioner well or not. If some brother whom we know asks us to sign a petition for him, too often we do

it without any real consideration of what is involved. This again is un-Masonic and puts a real burden on the committee chosen to investigate the petitioner.

Knowing these faults and facts, how should an Investigating Committee function? Some of the information required is more or less routine and is easily gathered. The vital question the Investigating Committee must be able to answer is: Is he worthy and well qualified? This is where the real investigating comes in and is where failure is most often found. It is not necessary to inquire just how much money a man has in the bank, or how much insurance he carries or what his salary is. His signed petition declares he is able to meet his obligations as a member, and how many petitions are rejected on one of these points anyway?

The question, "Is he worthy and well qualified?" must be answered in the affirmative before the candidate can proceed further. This means he must possess both character and reputation meriting acceptance by the Craft and which will form the basis of Masonic life. Character is not created overnight. It is the distilled essence of a man's reaction to the life forces that affect him. Its formation begins at birth, or even before if we accept the principle of heredity. What it is when he applies

for the degrees of Masonry has been determined largely by its past development and this in turn, will determine to some extent his progress in Masonry. Therefore, wholly neutral but diligent inquiry should be made covering an adequate period of the petitioner's past.

Frequently, visits to the petitioner in his home are omitted entirely, and this is one of the gravest mistakes made by an Investigating Committee. Other inquiries will develop what his reputation is and has been. Skillful interviews with the man himself in his home will go far to reveal what he actually is and thinks. Much can be learned by observation alone. Attempted discussion of Masonry would be pointless since he knows nothing of it. But adroitly managed discussion of subjects with which Masonry is concerned, such as religion, government, neighborliness, duty, faithfulness to obligations, charity, education and self-control, will bring out the required facts. When all that has been learned is assembled, the investigator who has served honestly will know whether or not the petitioner is worthy and well qualified. And to discover that is the high and vital duty of each and every brother appointed on such a committee.—*The Masonic Chronicler*.

CHURCH AND LODGE

By McILLYAR H. LICHILITER

There is one phase of this rather threadbare subject which needs to be reviewed in order to clear up a misunderstanding. A leader of the Scottish Rite, whose sincerity cannot be questioned was heard to say: "I am not good enough to belong to the church. It makes too many demands." When asked whether he felt the same way about Freemasonry, he replied, "No—that's different." The "News-Letter" presents another point of view in the hope that it may be given thoughtful consideration. It is not a preachment, but an observation based on experience.

The very thing that should draw a sincere man to the church is his realization that he is not as good as he ought to be, and that he wants to be better. Dr. Charles Clayton Morrison, former editor of *The Christian Century* and a nationally known interpreter of Protestantism, puts it bluntly in his book *What Is Christianity?*—"The Christian church is a society of sinners. It is the only society in the world, membership in which is based upon the single qualification that the candidate shall be unworthy of membership." He says, even more specifically, "The church is not a society of integrated personalities, of philosophers and mystics . . . but of broken personalities, of men and women of troubled minds, of people who know that they are not good." (p. 211).

Read the Prayer of General Confession: "We have offended against thy holy laws. We have left undone those things which we ought to have done; and we

have done those things which we ought not to have done; and there is no health in us." And, in the Order for the Holy Communion, the Prayer of Humble Access cannot be misunderstood: "We do not presume to come . . . trusting in our own righteousness. . . . We are not worthy so much as to gather up the crumbs under Thy table." These prayers, sanctified by centuries of usage, confirm what we have said scores of times—that church membership is not a profession, but a confession.

This is just as true of ministers as of laymen. Turn to I Corinthians 9:27 if you want to know what every minister should feel in his own heart. Ministers and people stand upon common ground. They hope that by an ordered worship, by private devotion, by education in religion and morality, and by fellowship in unselfish service for others, they may become morally mature, spiritually stronger, and more useful. The church is for sinners who aspire to find a place in the communion of the saints—a slow process and a long road.

What happens when a man stands at the door of the Lodge? He has to be vouched for! There must be evidence that he is a man of good moral character and that he is worthy and well-qualified. Sometimes, an investigating committee may have a very loose definition of what good moral character really is, but it is significant that it must report favorably on a man's character before he is admitted to the Lodge.

Freemasonry is different, but many of us do not

plumb that difference. Speaking of "demands": In a man's pilgrimage through the various bodies of Freemasonry he is required to assent to more than forty obligations, some of them very searching indeed. And, at every step, he is confronted with moral demands conveyed through symbol and ritual. Some of us who are Freemasons and church members are willing to say that on the basis of "demands" upon one's conscience, it is harder to be a worthy Freemason than a church member who is trying slowly to spell out in theory and practice what it means to be good.

It is a satisfaction to know that the grass never grows on the path between the Church and the Lodge. There are many converging lines of understanding and co-operation. Members of the church find a genial fellowship and a challenging opportunity for usefulness

in the Masonic Temple, and Freemasons, in large numbers, have proved themselves to be pillars of the church. The apparent paradoxes are easily resolved. It turns out that the man who knows himself to be unworthy in the church in the light of its great Exemplar, is accepted as worthy and well-qualified by his fellows in the Lodge. The reason is obvious. A modest, humble seeker after character and truth is at home anywhere. In the church he is taught that he is "going on to perfection." In the Allocution of 1946, Sovereign Grand Commander Johnson made it clear that we of the Scottish Rite accept perfection as the shining goal and he pointed out the practical steps along the way.

We do not recall who said it, but the words are true: "Religion is morality with its face toward God; Morality is religion with its face toward man."

ARCHITECTURE

Most of us will agree that architecture is one of the most useful and necessary of the arts of man. It is absolutely essential in the planning of a structure of any kind, from a chicken coop to a skyscraper, a cantilever bridge or a Hoover dam. Through the centuries it has been one of man's most scientific studies, and its great men have ranked with those of literature, painting and government.

From earliest times Masonry has recognized the importance of the arts, and down through the ages has drawn some of its most important lessons from its principles. A Master Mason does not need to be told how he has been taught about its rules, and about the tools concerned with its operations, or of how these tools have become the symbols of the craft.

Not many of us, however, are engaged in the planning or building of physical structures as a profession, but we are all engaged in the building of structures of a spiritual and moral nature, and it is interesting to note how the laws of physical architecture apply to the business of building a life.

One of the most important ends to be obtained in the practice of architecture is the efficiency of the structure for the purpose intended. In this are involved its beauty of appearance, its strength, its durability, its power to withstand the strains to which it may be exposed, the form and proportion and the usefulness of its parts in the intended operation and their adjustment to each other in the performance of their functions.

In the building of a life all these are involved, for the value of a life depends upon its beauty, its strength, how it is built, and whether it serves the intended purpose.

What is the purpose of your life or of my life? Is it to be a bit of driftwood upon the sea of time, intent merely upon remaining afloat, without intended direction, guided only by the surrounding current or by the wind? There are lives like that. Are they serving any

useful purpose, except to afford amusement to themselves or others? That may be the purpose, but it is hardly a useful one.

But what is a useful or worthy purpose in life? Is it not to so live and so work that at its end we may look back upon useful accomplishment, upon good done, upon responsibilities performed, upon a good example set, upon influence used in the right direction, upon honor maintained, upon kindness and generosity used, upon deserving the good opinion of one's neighbors?

How do we go about building such a life? Again we may consult the architect. After seeing he has worthy plans, he selects only the finest materials he can find, and puts them together with infinite care. Failing to do this, he runs the risk of a future wreck of the structure. So with a life. But there is this difference: A structure is built at one time and is complete when it is ready to serve its purpose. But a life is never complete until its purpose is served.

We build as we go along. It is necessary not only to start right, but to keep on putting into it material that will give it strength, beauty and performance. Everything we do, think and say goes into the building of life; and if what we do, think or say is not good, we run the risk of making a wreck of life. That weak spot may not seem to show, but it will give way when a heavy strain comes, and strains come in all lives.

Continual study, hard work, strict honesty, good morals, neighborly helpfulness and God-fearing religion are good materials to put into any life. But lack of preparation, laziness, dishonesty, overreaching, gambling, liquor, immorality, or bad habits of any kind, are poor, very poor, materials to put into a life. They are the weak spots which cause the wrecks.

Whether we realize it or not, whether we intend it or not, each of us is the architect of a life. What kind of an architect are you? H. G. T. *Masonic Messenger*.

A PHILOSOPHY OF LIFE (?)

J. D. GOULETTE, 32°, Tucson, in *The New Age*

Science is analytical. It takes things apart and examines them in detail. Philosophy is synthetic. It puts things together to discover relations, order and law.

The facts of experience, gathered and demonstrated by observation and experience and then arranged in orderly sequence so as to reveal the law of correct living, constitute the Philosophy of Life.

Real knowledge is never confusing, never obscure. Speculation, theorizing, opinions held regardless of facts, ignoring both Science and Philosophy—these lead to confusion, obscurity, wrangling, hatred, dogmatism, and often to persecution.

The real and basic principles of Science are axiomatic, like the principles in mathematics, self-evident. Demonstrable propositions are not dogmatic opinions, but the reverse. Only the very ignorant or vicious confuse them.

Now, if the aim of Science be "to enable us to discern the rational order that pervades the Universe, the interpretation and formulation of the principles which determine that rational order" is Philosophy, a synthetic apprehension of the whole.

So also, if the Science of Ethics can deduce from the facts of experience the essentials of Morals, or right conduct, the Philosophy of Life will arrange these basic principles in rational order, or sequence, and so reveal and formulate the Law of Life.

The Science of Ethics and the Philosophy of Life, as such, are never mentioned in a Masonic Lodge, and yet any just estimate and intelligent analysis of the ritual and work of the Lodge reveal just this Science and this Philosophy. Moreover, these basic truths are there condensed, epitomized, illustrated, and dramatically represented and realized as nowhere else in the world today. The ritual of initiation is thus curriculum of the School of Masonry.

Perhaps few Masons analyze and realize this, and never until they do are they in a position to appreciate the rights and benefits of this Ancient and Noble Order.

Now, what is this Philosophy of Life as taught in the School of Masonry?

In the world outside, ethical instruction and moral education are largely the province of religion. The Christian religion in all its forms and denominations, whether Catholic or Protestant, accepts and promulgates the doctrine of the immortality of the human soul. The doctrine of rewards and punishments hereafter is made the strongest argument or impulse to righteousness.

This seemed necessary from the fact that here the righteous have often a hard time and the wicked prosper and go unpunished. Hence, to secure justice and promote morality, the religious teacher has to beg the question here and appeal to the unknown hereafter.

The doctrine of immortality and that of future re-

wards and punishments are held and promulgated as dogmas, articles of faith set forth in a creed.

To justify this belief and support this dogma of life beyond the grave, with conditions of happiness or misery to be determined by the life led here, the teaching of the Scripture is appealed to, and the resurrection of Jesus and His appearing to His disciples are held as verifying the dogma of immortality.

Without denying either the immortality of the soul, the resurrection of Jesus, or that the life of Man hereafter is based upon and determined by his present life, it may easily be shown that one may accept these dogmas, and wholly escape the charge of heresy and irreligion and yet be exceedingly immoral and ignorant of every principle of ethics.

The conclusion is that too much stress has often been laid on the acceptance of dogma and too little on ethics, or the living of the life.

Freemasonry is not a religion. It is a school of ethics. It does not repudiate any true principle of religion, but gives to each and all the great, religious, equal country and fraternal consideration.

It confines its teaching to ethics, and hence deduces or instills a true Philosophy of Life. It begins with a belief in God, the Immortality of the Soul and the Brotherhood of Man, and once these great truths, derived equally from all religions, are accepted, it neither dogmatizes nor theologizes. It never troubles itself with the "orthodoxy" of its members. It knows no trials or heresy. It never persecutes, but confines itself strictly to the exercise of Masonic Virtues—Brotherly Love, Relief, and Truth.

Thus it may be seen that the province of Freemasonry is not that of religion, that it is not a rival nor an antagonist of true religion. When, however, under the garb of religion, an institution enters politics and seeks to dominate the whole community and also arrogantly claims "all power on earth and in heaven" and seeks to gain that power here by every trick or subterfuge known to the Political Boss, then Masonry protests in the name of Morals and the Common Rights of Man. It regards such an aspirant to political power, through the union of Church and State, the most hostile institution possible to the rights of man and the interest of a free people that can be imagined, and more dangerous to human liberty than any invading Despot or Barbarism.

This philosophy of life taught in Freemasonry is not obscure and difficult, it is merely working out the Golden Rule, the realization of Fraternity, or the universal and unqualified Brotherhood of Man. Life in modern times is complicated and wonderfully diversified, and yet there has been recently quite a craze over the Simple Life. Then it is that we first realize our

possessions, examine and verify our title deed, and enter into our real Kingdom. Then come the Law of Use, the Science of Ethics, the Philosophy of Life. This is the real Initiation, whether achieved alone, in the silence of the desert, in the groves which "were God's First Temple," in the sublimity and repose of the mountain tops or through the dramatic ritual of the Lodge or the Mysteries. The real Work is eternal.

It first transforms and then transfigures. There have been those in every age who have experienced this trans-

figuration and become Masters. They are fathers of the fatherless and helpers of all who need. By their works ye shall know them.

They have exemplified and so revealed the true Philosophy of Life with which Freemasonry is in full accord.

No greater school is open to you than that of Freemasonry. Study it and the wonders of the Philosophy of Life and the good and the real life of Man will be revealed to you.



QUATUOR CORONATI LODGE

H. Hiram Hallett, Past Grand Standard Bearer of the United Grand Lodge of England was installed Master of Quatuor Coronati Lodge No. 2076, on November 8, 1948. The ceremony of installation was performed by Sydney A. White, Past Grand Warden, and now Grand Secretary of the Grand Lodge. Following his installation, the Master invested the officers, all of whom had passed the Chair.

Distinguished Masons from all over the British Empire and elsewhere are members of the Correspondence Circle of Quatuor Coronati Lodge, and many attended the ceremony of installation. Some 2,000 notable Masons are at present members, 92 of whom were passed at the November 8th communication.

This Lodge was formed in 1886, for the purpose of studying the History, Symbols and Legends of Freemasonry, and has, in fact, become a Masonic Literary and Archeological Society meeting as a tiled Lodge. All Masons in good standing are eligible to become members in the Correspondence Circle.

From the ecclesiastical legend of the "Four Crowned Martyrs," for whom the Lodge is named, it may be fairly deduced that they were not merely sculptors, but stonemasons and builders of Temples, that is, Operative Masons, and were members of one of those colleges of architects from which followed the guilds of the Middle Ages, the corporations of builders, and from these the modern Lodges of Freemasons.

Albert G. Mackey's *Encyclopedia of Freemasonry* states: "Supposing the legend to be true, or even admitting that it is only symbolical, we must acknowledge that there has been good reason why the Operative Masons should have selected these martyrs as patron saints of their

profession." They "were adopted by the Stonemasons of Germany as the patron saints of Operative Masonry, just as the two Saints John have been since selected as the patrons of the Speculative branch of the Institution." The story of the Four Crowned Martyrs by Mackey is well worth reading.

NEW SOUTH WALES

At the quarterly communication of the United Grand Lodge of New South Wales, held December 8, 1948, the Grand Master, F. S. McDowell, emphasized the need to modernize and recondition the Masonic Hospital. He moved the appropriation of 5,000 pounds for the purpose.

Dr. F. A. Maguire of the Grand Lodge supported the Grand Master and, in the course of his remarks, said that, in addition to the needed work about the Hospital, the Grand Lodge would be asked to add to the present accommodations. The motion for the improvements carried unanimously.

The Hospital was established in 1931, and is running a steady sixty to sixty-two bed service.

VETERAN FREEMASONS

Nebraska has a Veteran Freemasons Association to which any member of a Masonic Lodge in that state is eligible if he has been a Master Mason for 21 years. Two meetings are held each year at Omaha, the annual meeting during the week of the annual communication of the Grand Lodge in June. The membership fee is \$5.00 and there are no dues. Each member is given a membership button which he is proud to wear on the lapel of his coat.

The objects of this Association, as abbreviated from its Constitution, are as follows:

1. "To give greater weight and force to Freemasonry. . . ."
2. "To cherish and defend the ancient landmarks of the Fraternity. . . ."
3. "To cultivate more intimate friendly relations among Freemasons. . . ."
4. "To encourage the younger brethren to persevere in the straight path of rectitude and virtue. . . ."
5. "To cheer and encourage the old to remain faithful to the end. . . ."
6. "To pay to the memory of the faithful dead the due and appropriate meed of respect. . . ."

The Secretary of the Association is Grand Secretary Carl R. Greisen, to whom application should be made for membership.

FOUR 33° MASONS INSTALL

Four Thirty-third Degree Masons officiated at the 33rd annual public installation of University Lodge No. 482 of Detroit, Michigan, recently. The Master inducted was Richard M. Strauss. The 33rds who officiated were Guy C. Powell, Junior Grand Warden; Alford C. Fillmore, as Grand Secretary; John L. Buckler, Grand Chaplain, and James Fairbairn Smith, Grand Marshal, assisting. A fifth 33° Mason attending was Malcolm D. MacQueen, who presented a gavel to the new Master Strauss at the request of his wife. Some 300 Masons and their ladies witnessed the ceremony.

"LIFE GIVES A PICTORIAL SPREAD TO FREEMASONRY"

The March 28, 1949, issue of *Life* magazine contains three pages on Freemasonry. There is a whole-page portrait in colors of President Harry S. Truman, 33°, showing him in the full regalia of Grand Master of the Grand Lodge of Missouri, an office he held in 1940. The original portrait is the work of Greta

Kempton and hangs in the Grand Lodge at St. Louis.

There is a quarter-page portrait in black and white showing President Theodore Roosevelt wearing his Masonic Apron in a Masonic Lodge in 1912. Another quarter-page cut is a Masonic group of eight in which are shown President Franklin D. Roosevelt and two of his sons, James and Franklin D., Jr. The late Fiorello La Guardia was among the group. The photograph was taken at a Masonic meeting in 1935.

As *Life* points out, twelve other presidents of the United States have also been Masons, but President Truman is the only one to have reached the exalted rank of the 33rd Degree. The other Presidents who were Masons besides Truman and the two Roosevelts were: Washington, Monroe, Jackson, Polk, Buchanan, Johnson, Garfield, McKinley, Taft, Harding. There is circumstantial evidence that Presidents Thomas Jefferson and James Madison also were Masons, but the records of many early Lodges were destroyed. There are many Masonic symbols at Monticello, Jefferson's home in his later years.

In the same issue, is shown a photograph of the huge statue of George Washington, the Mason, now in Plasticine but soon to be cast in bronze and to stand next year in the George Washington Masonic National Memorial in Alexandria, Virginia. This bronze statue is a gift of the Order of DeMolay for Boys. The statue measures 17 feet 3 inches in height, and is the work of sculptor Bryant Baker. It reveals Washington wearing his Masonic Apron around his waist and the Master's Emblem around his neck. Washington was Master of what is today the Alexandria-Washington Lodge No. 22. Beside the heroic sized statue of Washington will be a 12-foot replica of the chair actually used by Washington. The artist has so conceived and executed his creation of the statue as to have Washington standing gavel in hand resting it on a hexagonal pedestal.

FESTIVAL

The 107th Annual Festival of the Royal Masonic Benevolent Institution of the United Grand Lodge of England was held in London on February 23, 1949, under the Presidency of Right Worshipful Ernest Dixon, Patron and Grand Master of the Provincial Grand Lodge of Durham.

The magnificent total of over 201,224 pounds was subscribed, which is about \$805,000 in United States money. The record sum of over 105,114 pounds was subscribed by Durham alone with only 142 Lodges. Both results have been ex-

ceeded only once in the history of the Institution, but only because the Province—Lancashire, Western Division—was much larger, having three times as many Lodges.

The ovation to the Grand Master was enthusiastic and presented a scene of over 1,500 brethren and ladies, some 850 of whom had taken the long journey from the north to express their loyalty. Many had travelled all night, only at the conclusion of the Festival to face a tiresome return journey home. But this is English Freemasonry in action, the kind of spirit which made England what it is, and the kind that constituted our early settlers' greatness. But, alas, we need to revive it in many respects.

WARNING

Scottish Rite members receiving appeals from abroad should be wary lest they become dupes of the unworthy and unscrupulous. Would-be racketeers in food and clothing are trying to take advantage of traditional American charity and generosity. This is particularly true of Germany, where greater turmoil exists and accurate information is more difficult to get.

A typical case has come to the attention of the Supreme Council. A purported Masonic brother in Germany has written numerous letters to Scottish Rite brethren. His intended victims include officers and even some Honorary Members of the last September class. The writer gave a harrowing tale of property destroyed and money seized.

This German has no claim to American assistance. There are others like him. Some appeals, on the other hand, may have merit.

Unless Scottish Rite brethren have indisputable proof of need, they should refer all appeals to the Masonic Service Association. This organization has sent large quantities of food and clothing to German Masons, including some in the Russian Zone.

In case of the slightest doubt, write to Ill. H. Carl H. Claudy, 33°, executive secretary, 700 Tenth Street, N.W., Washington 1, D. C. This is part of the job he is doing so effectively. It provides almost the only assurance that worthy folk will get needed relief and the would-be racketeers exposed.

THE GEORGE WASHINGTON MEMORIAL

Across the Potomac from the city of Washington rises upon the summit of the Arlington ridge, the white marble creation of beauty erected by the George Washington Masonic National Memorial

Association. It dominates the skyline of the surrounding country.

This Memorial had its inception in the desire of Washington's Lodge to provide a fitting shrine for the preservation of the priceless relics of its illustrious Master. The project has the warm co-operation of Masons and their Lodges all over the United States. It is to this Memorial that every newly made Master Mason contributes and should know something of its purpose. It is a hallowed edifice and should be an objective on a visit to Washington and environs.

The Memorial is in design typical of Washington's life and character. The architects found their inspiration in the great towers erected by the ancients, such as the Pharos at Alexandria in Egypt. This modern Pharos of Alexandria, Virginia, typifies the Washington whose wisdom and strength guided our country in its early days who has taken his place for all times among the beacon lights of history.

The Memorial approached by a series of terraces, is 230 feet in length and 160 feet wide, and rises to a height of 200 feet. Countless thousands of Masons have made reverent pilgrimage to the Memorial in the more than twenty years since construction began. The cornerstone was laid November 1st, 1923. On May 12, 1932—the Washington Bicentennial Year—the building was dedicated.

This is the Craft's expression of faith in the principles of civil and religious liberty—the very message of Masonry itself—those principles of which Washington, was the great exemplar.

GEORGE WASHINGTON

Born, 22 February 1732, Westmoreland County, Virginia.

Initiated, 4 November 1752, Fredericksburg Lodge, No. 4 (by special dispensation)

Passed, 3 March 1753

Raised, 4 August 1753

Charter Worshipful Master, Alexandria Lodge, No. 22, 1788-9

Departed, 14 December 1799, Mt. Vernon, Virginia

NEW HAMPSHIRE GOVERNOR

Brother Charles B. Heald, 32°, of Concord, New Hampshire, advises of another Masonic Governor to add to his list of those members of the Craft who have occupied the highest office in the State of New Hampshire. He is Sherman Adams of Lincoln, New Hampshire, who has been inaugurated Chief Executive of the state, and he is the fortieth Freemason to serve as Governor out of a total of

sixty-seven since the establishment of the Constitution in 1785.

Governor Adams is a 32° Scottish Rite Mason, a Knight Templar, and a Noble of Bektash Temple A.A.O.N.M.S. of New Hampshire. He served in World War I, and traces kinship back to two Presidents of the United States, John Adams and John Quincy Adams of Massachusetts. Although a native of Vermont, Governor Adams has been most devoted to New Hampshire industry and stateship. He was speaker of New Hampshire House of Representatives, 1943-1944, and a member of the 79th U. S. Congress.

PRIOR TO 1717

There is a collection in London, on exhibit in the Grand Lodge Library and Museum of the United Grand Lodge, pertaining to Speculative Freemasonry prior to 1717, when the Grand Lodge of Antients was organized. The supposition of many members of the Fraternity is that 1717 was the year that Freemasonry in England, in the speculative sense, was born. The new body of Masons was formed for the purpose of co-ordinating the Lodges in London and Westminster.

The Freemason's Chronicle states that there were in London more Lodges than the four which joined forces and became the first Grand Lodge of Masons in the world. Preston alludes to seven regular Lodges in his *Illustrations of Masonry*, meeting in London and its suburbs. Of these two are worthy of special notice; the old Lodge of St. Paul's over which Sir Christopher Wren had presided during the building of that structure (St. Paul's Cathedral), and a Lodge at St. Thomas's Hospital, Southwark, over which Sir Robert Clayton, then Lord Mayor of London, presided during the rebuilding of

that hospital, as recorded by Anderson in *the Constitutions* of 1738.

In this connection was quoted a footnote by Dr. Oliver, who edited the last edition of Preston's work in 1861, as follows: "Many good Masons, on reading the resolution of the first Grand Lodge, have jumped to the conclusion that the Craft had hitherto been restricted to operative Masons only. But, this conjecture is scarcely correct, for although the institution, at its origin, was undoubtedly operative, yet scientific men, unconnected with building, were occasionally introduced."

Substantiating the view that Speculative Masonry had existed for years before the organization of the Grand Lodge in 1717, *The Chronicle* published an interesting article on "Elias Ashmole and His Diary." In this we note that Ashmole, who was born one hundred years before the Grand Lodge was organized, became a Mason in 1646 at Warrington, England. He also records in his Diary that he attended a Masonic Lodge in London in 1682.

Ashmole was one of the outstanding men of the 17th century, as may be seen from his diverse activities. He was a Chorister, Solicitor at the age of twenty-one, Artilleryman, Commissioner of Excise, Calvary Captain, Astrologer, Alchemist, Botanist, Antiquary, Historian, Herald, Collector of Curiosities, and Doctor of Physics," and, in the words of *The Chronicle*, "it is no wonder that he added Free-Mason to his string of titles to consideration." In 1683, he gave to the University of Oxford the magnificent collection known as the Ashmole Museum, to which he had devoted half of his lifetime collecting. He died in 1692 at the age of seventy-five, but his famous Diary was not printed until 1717, and his entries with respect to being a member of the Craft many years before the formation of the Grand Lodge, went unnoticed by Masonic writers until later years.

ENGLISH MASONIC EVENTS

The Committee of Management of the Royal Benevolent Institution has recommended that annuity benefits granted widows and daughters, be also granted to spinster sisters of deceased Freemasons. The proposal is subject to the approval by the Annual General Court which passes on alterations of rules of the United Grand Lodge of England, and to the ultimate confirmation of the Grand Lodge. It is expected that this will be done so as to be in force in June 1949. The extension of assistance to these elderly ladies, the struggle for existence for

many of whom present pathetic cases, has met with popular accord among the leaders of the Craft in England.

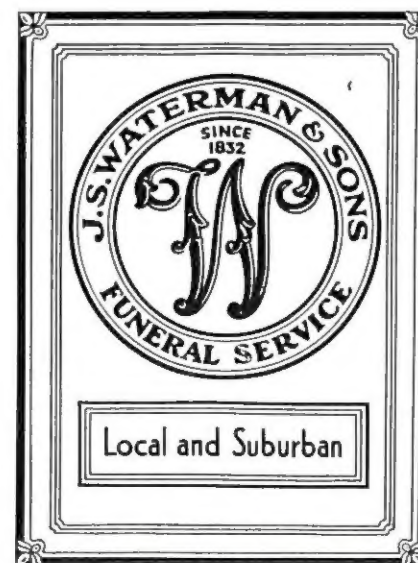
The "Portrait of the Month," exhibited in the Grand Lodge Library and Museum in London during September, 1948, was that of Robert Edward, Lord Petre, Grand Master for the period of five years, 1772-1776. He was a member of the Roman Catholic faith, but conducted his high office with "zeal and enthusiasm for Masonry." A contemporary, who paid tribute to him, said that his administration in pre-Union history, was possibly equalled but never to be surpassed. *The Freemason's Chronicle* said: "As a Catholic, he held to his religious faith without bigotry, and, by his liberality and worth, won the esteem of all parties." An outstanding event of his administration was the founding of the first Freemasons' Hall, in Great Queen Street, in 1776, the cornerstone of which he laid with Masonic honors the year previous. Prior to the erection of the Hall the Grand Lodge meetings were held in taverns, and the Annual Grand Feast at Halls of City Companies. It was also during his reign that, with the exception of the Book of Constitutions, the first Masonic publication appeared with Grand Lodge sanction. It was the first edition of Preston's *Illustrations of Masonry*. Another official publication of that period with the *Freemasons' Calendar*, which later became the present Masonic Year Book.

Delegations from the Supreme Council, A. A. Rite 33°, and from the Great Priority, Knights Templar and K.M., recently visited the Isle of Jersey off the coast of England, which met with great destruction of Masonic property and appropriation of many valuable and historic treasures of the Craft by the Germans. Last year the Duke of Devonshire, the Grand Master of the United Grand Lodge of England, accompanied by other Grand Officers, visited Jersey and installed the new Provincial Grand Master, and the new Grand Superintendent in the Royal Arch. The Supreme Council delegation included Very Illustrious Brothers Rev. Sydney Turner, Grand Prior; A. L. F. Cook, Grand Marshal; Major R. L. Loyd, Grand Chancellor, and Col. E. G. Dunn, Secretary-General and other brethren, who attended the installation meeting of de Cateret Chapter, Rose Croix, No. 108. On the following evening the same official brethren with Officers of the Knights Templar, witnessed the installation of a candidate by St. Helier Preceptory, No. 280, of the United Order of the Temple and Hospital.

Globe Lodge No. 23 of London, England, organized in 1723, or five years after the formation of the Grand Lodge of England, celebrated its 225th anniversary in Freemasons' Hall, London, on November 18, 1948. Among the dignitaries present in an audience of more than 250 brethren was the Grand Master of the Grand Lodge, the Duke of Devonshire. Extracts from the history of Globe Lodge were read by the Secretary. The original date of the Constitution was September 18, 1723. The books were lost and nothing is presently known to exist, such as collected written records of the Lodge, prior to 1793. Henry Sadler, who was assistant librarian of the Grand Lodge, in 1904 assembled many records which he named "Memorials" of Globe Lodge.

ELEVEN LANGUAGES IN MEXICO

Aztec Chapter No. 2 of the Order of the Eastern Star, Mexico City, has a membership of 72 and eleven languages are spoken among the Sisters. All the members, however, speak the English language, and the work of the Chapter is conducted in that language. The Chapter was organized in 1938, and each year has shown a substantial growth. It holds its stated meetings in the Masonic Hall on the second Tuesday of each month. Sisters and Brothers who may be visiting Mexico City are cordially invited to visit Aztec Chapter, where they will be delightfully entertained. Mrs. Eva Holland Hamilton, M. W. Grand Matron, and Mrs. Gertrude May, Grand Warden, of the Iowa Chapter were guests of Aztec Chapter October 30, 1948. The officers of Aztec Chapter are: Mrs. Anita Ehr-



sam, W.M.; John Minerva, W.P.; and Mrs. Florence Davis, Secretary.

GROUND BROKEN

Ground has been broken for two new Masonic Temples in North Carolina, one in Asheboro for Balfour Lodge No. 188, and the other at Burgaw for King Solomon Lodge No. 138. Work on both Temples will proceed with the hope of having them ready for occupancy by the early spring.

Ocean Lodge No. 405 at Morehead City held a dinner meeting last May with ladies present and performed the ceremony of burning the last evidence of indebtedness on the Lodge's Temple, which was first occupied on July 1, 1947. The principal speaker was Past Grand Master W. J. Bundy, an honorary member of the Lodge.

All Sorts

Now it comes to light: all the animals in Noah's ark weren't in pairs—the worms were in apples.

An old southern farmer was introducing his family to the governor of his state.

"Seventeen boys," he proudly explained, "and all of 'em democrats except Johnny, the little rat. He got to readin'."

In one bathroom of his modernistic house, Jack Lang, the editor of the magazine "Letters," has a built-in shelf where he keeps half a dozen books. With the books is a framed card on which is a quotation from a letter by Lord Chesterfield, dated 1747:

"I knew a gentleman, who was so good a manager of his time, that he would not even lose that small portion of it which the calls of nature obliged him to pass in the necessary-house, but gradually went through all the Latin poets in those moments. He brought, for example, a common edition of Horace, of which he tore off gradually a couple of pages, carried them with him to that necessary place, read them first, and then sent them down as a sacrifice to Cloacina: this was so much time fairly gained; and I recommend to you to follow his example. It is better than only doing what you cannot help doing at those moments; and it will make any book which you shall read in that manner, very present to your mind."

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A Hint to Masters:

A PLAY

“As It Was Beginning”

Boston 1733

Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.

By M.W. REGINALD V. HARRIS, K.C., P.G.M.
Grand Historian of the Grand Lodge of Nova Scotia

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the MASONIC CRAFTSMAN it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the CRAFTSMAN may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

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